

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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## Principles of Nature.

### INSPIRATION.

BY E. G. HOLLAND.

"A fountain broke the silent turf;  
All clear it flowed along;  
A golden joy was on its breast,  
The heart was in its song."—NATURAL VOICES.

That the inspired man is dearly remembered when logicians and disciplinarians are forgotten, all antiquity teaches, since among its gifted thousands, the inspired alone now interest and instruct us. Their words come across immense distances of time, as the light of the great stars traverses the vast intervals of space. So strong was their hold upon nature, that, after the flow of centuries and milleniums, we now draw from older prophets as from wells of living water. Pages that were once truly inspired, like each returning spring and summer, are always new. Deity can not be old. Truth wears "no wrinkle on her azure brow." Nature is eternal youth, showing herself forever in a glorious prime. The soul, true to itself, is a life, and shares preeminently in this everlasting verdure; while its creations, whether in deed, conversational utterance or written expressions, possess a vital energy, which like the roots of changing flowers, sends up yearly new blades and blossoms. Inspiration is doubtless our dearest reality; and all nature comes forth as its constant symbol.

If we regard the growth, movement, and silent changes that occur upon this planet, or the active life-aspects of the celestial regions, we are necessarily convinced that an Original Life omnipresently operates as creative now as ever. In all material phenomena does not the God come forth? Does He not fill all space, and enliven all matter? We behold motion as the supreme empress of the heavens, as the amazing whirl and flow of starry systems through space clearly indicate, while it is evident that each kingdom of matter is alive, if not with animal, and vegetative vitality, then with diverse chemical affinities and active forces. Clouds glow in the solar crimson. The forest is fragrant with flowers. Waters joyously roll, and the brightness of heaven rejoices upon their happy waves. In all this a symbolic inspiration of thought and love is arrayed before us, forcing the inquiry, whether we have any thing in society that answers to this outward type. Awakened by this symbol we inquire, What is inspiration? Is it a fact obsolete, like certain plants and animals, which in the counsels of creation have ceased to exist? Or shall inspiration rank with sun and moon, and be a present reality for the illumination of every day, and every clime? Is it now possible? And what are its sources, helps, aims, and hindrances? These questions are indeed very far from being unconnected with the emancipation and growth of the human mind.

If the complete development of man or his noblest action is the end of being, it follows that things are to be esteemed as good or evil, beneficial or injurious, from their ability to retard or promote this purpose. From this, let us measure the worth of every creed and the danger of every thralldom. Every growth demands freedom. Man especially must have it to unfold his various nature. It would seem that in the general opinion the Holy Spirit has lost its ancient abilities, that it has somehow become superannuated, so that we are only to sing of its ancient might, not believing its sublime oracles may now be uttered in the human breast, nor that Gentile Americans as well as ancient Hebrews may be mediums of its original teachings. Why is Palestine the only spot on which the original, celestial radiance should deign to fall? Must we eternally subsist upon memory? Is there no fresh and original future? Have we no independent hope? Are we not made to sustain an original relation to nature and to God? The great avenues of light never were closed by the Divine Being. But by neglecting these, by narrowing the spirit in theories, we fail of reaching the higher forms of faith and of hope. The soul can not wield its rightful power. But this is a large confinement compared to that observable in practice; for most persons not allowing to themselves the free and bold range of the sacred literature of Palestine, but pledging themselves for life to particular creeds, approach those writings under a bias, and seek support for the theories they avow. At least the sacred pages must be read and understood in unison with cherished theories. These restraints on the mental action are evident hindrances to its free and beautiful growth; and if the law of inspiration, which unnoticed lies behind its own phenomena, may, by its generality and eternity, relieve us from a bigoted though well-meaning adherence to partial forms, the setting of it forth is the spreading of a new horizon over us. In these remarks I have only intimated the

practical importance of the present theme. It is not in the rejection of any one form of inspiration that good can come, but rather in the right reverence of *all its forms*. Inspiration is a unit; a unit which for human welfare has assumed and must assume great diversity of forms.

The question which sums up the chief controversial difference on this subject, is the one that asks whether the most reliable inspiration is *within or above* the natural law of spiritual development; whether inspiration falls within any natural relation between the Creator and the soul; whether it violates, breaks or suspends any of the spirit's laws. I am not anxious to dwell tenaciously on either side of this question, since inspiration, whether in a supernatural order or within the natural relation which the soul sustains to Him, must rest upon what is *permanent*, and unchanged by time. God's order, whatever it be, is fruitful and life-giving. The good sense of supernaturalism disdains to regard the inspired minds of the past as mere conductors of foreign wisdom, for the particular culture, temperament, and genius of the men who wrote and spake, were exhibited in the strongest marks of their respective individualities. No issue has ever been taken in reference to the inspiration of the arts and sciences are witnesses. Whatever of this quality belongs to the general truths of the intellect, to the birth of high purpose and heroic deed, to the expression of beauty in poetry and in art, however perfect, is confessedly within the natural law. It is, therefore, to the giving of moral ideas, or to the one branch of human interest, Religion, that admits of any difference of opinion in this respect. I say that all difference is confined exclusively to the religious department, because religion includes all necessary ethics.

That inspiration here should have been lifted out of the natural law is by no means surprising, as the idea of the sacred overrules all other ideas. The Deity is great beyond utterance. Mystery pervades the Infinite. From the very depth of reverence in the human heart, it rightfully happens in all history that religion stands the highest of all themes. And is it strange that the millions, feeling the towering supremacy of the theme, should have isolated it very largely from all other phenomena allowedly within the range of human capacity and of human development? This to me is not strange, but is the most natural thing possible to the past conditions of human culture. The fact grew out of the colossal greatness of the religious phase of man's nature. There were times indeed when poets invoked miraculous aid, when gods and goddesses invented arts, when they both *supernaturally* and *contra-naturally* assisted and opposed terrestrial heroes; but in the triumphs of intelligence, war, poetry, and the arts, have found a place within the natural law; while religion alone, like a Dhawalagiri, or a Mont Blanc, towers in human belief sublimely above it. I glory in this fact of man's moral history, for it attests the sovereignty of that part of his nature which aspires to the Divinity, and which looks above the realm of visible things. I rejoice in this sublimity. God forbid that I should seek to lessen in the faith of one human creature the wonderful grandeur of this sentiment. It is only proposed to enlarge somewhat the common idea of what is *possible* to the soul, of what the High Spirit is still able to radiate upon it; and to intimate, that, as the giant mountains which seem to go up on embassies "from earth to heaven," are, truly as the quiet vales and the flowing brooks, included in the one globe, and are held under the same law of common gravity, so the sentiment of religion is a part of humanity, and its inspiration, though of more cloud-piercing grandeur, are still but the highest form of the One Inspiration, whose unity is unbroken by its diversity of operations and of forms. Thus, reverence unbroken, in its powerful and solemn enchantments, still possesses us.

The cutting edges of bigotry are somewhat softened by the view that the highest inspiration is a *mode of truth* simply, not the *truth itself*. It is the sure and ready vision. It is also a blooming life, nor ceases it to be such under whatever names may be given it. If we accept the Gospels, the beams of the eternal Sun reach us, nor ought we to quarrel with ourselves or our neighbors about the modes through which the enlivening rays have advanced. The grandest of all essentials, and the one without which the kingdom of heaven is infinitely distanced from all persons, is *REVERENCE*. I conceive this to be the soul of religion, the ground-work of philosophy, and the inspirer and upholder of all good works, that private citizens, public philanthropists, or secluded worshipers are able either to conceive or to execute. The very thought of God is itself reverence; and all worship is its utterance. Wherever there is faith, virtue, or love, there is reverence. No depths of character, no approaches to divinity on earth, are possible but by its presence

and aid. If I worship, it is because there is a Being above me whose character challenges my utmost reverence; if I disdain the vicious act, or repel an indignity, it is because I revere my moral being and the law pervading it. If I bow to superior worth and to superior gifts; if nature, full of untold greatness and mystery, awes or inspires me; if I bow to the friendless and lowly in acts of charity, and assert self-government for each human being on earth in opposition to the despots, reverence is found to bottom it all. It is the life of every holy aspiration, and the power of every moral self-denial. Therefore religion is reverence, and reverence is religion. Sooner believe in all the miracles ever confided in, sooner embrace the supernaturalism of every creed on earth, should this be demanded by your revering nature, than dismiss, through coldness of skeptical speculation, or the satirical triumphs of gross denial, the instinctive feeling of reverence, by which God, man, truth, nature, are invested with the halo of sacredness.

We know that with progressive minds reverence has *transitions* from less to greater, and from good to better. Once it concentrated in kings, in despots. Now it is gradually passing over to the many. Once it is said, "Revere the Throne." Now it is saying, "Revere *Man*." Once it was a book-reverence. Now its voice is not of creeds or chapters; but low and majestically it whispers, "Reverence God. Worship truth. Bow to principle. Behold creation as the obverse and beautiful declaration of thee!" But in the name of holiness, never, never so treat a human being as to crush and spoil this "holy of holies" in the human breast; for when this is done all sanctity and beauty have fled to the inner temple, and unbelieving sensualism is crowned. The East had reverence to excess; but our occidental culture is somewhat barren from its absence. How men speculate on natural and supernatural, we care but little to know, having barely one question to ask of each and all, namely, has he reverence? If so, is he not true and sound? If not, does the cipher fail to announce his utmost value?

If forced into the use of logic on a life-theme so sacred as this, we should say there is no *super-natural* that can be *contra-natural*, since God in his modes of action can not, from the eternal harmony of his nature, be to himself adverse; and that the *verdict deciding a thing to be supernatural, rests always on the limit which is implied or expressed as the boundary of the natural*. The terms are found to be flexible and relative. If we agree on a limit to human physical energy, as its utmost possibility, then whatever strikingly transcends it, is miraculous in the ordinary sense; if not in *kind* of power, certainly it would appear so in *degree*. Likewise in the realm of moral and intellectual perfection, no one calls a character or a given manifestation of ideas supernatural, until the limit set to the mental and moral possibilities of man is transcended; while it is positively clear that the soundness of the verdict must rest wholly on the *accuracy* of the limit on which men have agreed, concerning which, it may not be unworthy of a thought to all parties, that it is easier to under-estimate the *moral* possibilities of gifted and faithful minds, who, unlike the mass of men, have the heroism to be true to their high and holy aspirations, than it is to misjudge the limits of mere physical forces, since the spiritual resources of humanity are much greater than the physical, and ordinarily but partially developed in actual life. But the limits heretofore set to physical power have been gloriously and astonishingly transcended. We love to read the miraculous pages of history. They teach. They are at least grand ideal triumphs of soul over matter, attesting the supremacy of spirit in nature. They are *startling* attestations to the drowsing and stupid *senses* of Divine Presence; while their inwoven extension through all the religions of the earth, and the deeply cherished character of miracle as the darling of faith, must silence the scoff and the jeer, for in a fact which has taken so deep a hold on the moral and religious feelings of mankind, there must be a profound significance, whatever may be the incredibility we ought to attach to the particular events glorified in traditional belief. Marvellousness, among the nations, has strongly ruled the intellect in religion; yet through the clouds of exaggeration shines the truth of man's affinity with the Being who sways the realm of nature, and of his heir-claim somehow to a throne in the universe. Man shows himself quite near to God when hills, storms, and raging seas obey him; and still nearer in the eyes of saints and angels when his whole life is profoundly swayed by rectitude and purity. The miracles that are eternally fresh with divinity, and of which we never tire, are the seasons and their offerings, the rivers, trees, troops of flowers, and the far-off worlds that glow in the language of hope to mortals. These are constantly sent, and from

their newness of life, we might say they are each day turned off afresh from the hands of the Maker.

What is Inspiration? This we ask knowing beforehand the necessary incompetency of verbal definitions, in which we care not to be very minute. We know that the lesson of history is that a few individuals, in the excellence of their gifts, transcend the mass, and that the great teachers of the world, through whom the multitudes have been taught and elevated, are comparatively few, and that among these the prophet of moral sanctity has a rightful claim to precedence. The order of Providence is, *one Moses, one Socrates, one Confucius, one Jesus*; the millions learn and follow. Without dispensing in any case with discipline, we distinguish at once between inspired minds, and those of mere students and disciplinarians. In space there is a difference of stars in glory; some being radiant chiefly by reflection, while others are self-luminous. This last fact is our highest idea of the prophet. He is a self-luminous star. It is his nature to emit light. Through the inspiring God, present in spirit, he is a sun, and not an echoing valley through which a foreign voice is resounded, nor a speaking-trumpet of passive instrumentality. As money never bought the divine gift, neither has the college caused an inspired soul; though culture is always implied in the existence of every superlative excellence. Shakespeare, comparatively unclassical, had, we think, from self-selected methods, a higher culture than the profound scholar, Johnson; and it may be pretty generally relied on, that an active impulse will accompany the great gift in the same line to which the superior capacity belongs. As life is not foreign to that which it animates; as vision is a fact of the eye and the mind, although the helping light may have journeyed from afar; as the flowering of a plant is a fact of its own life, though the genial drop and ray assist it from abroad, so inspiration is purely a fact of the soul, though "the mighty rushing wind" that supplies it may blow from afar. Inspiration as a *physical* fact is an involuntary original process, subject to a certain control of the will; and when this noblest of words is carried from its physical basis up to its higher subversivity in cause of spirit, it there holds the same characteristics. The natural color of the eye, and the ordained stature of man, were never changed by foreign gifts. We shall judge that to be the highest form of inspiration in which great truths unfold in a human mind as a magnolia blossom unfolds from its stem; and that utterance will we regard as most inspired, which flows from the clean fountain of the heart, as streams gush from the mountain sides.

Inspiration being the name given to the highest action of mind, we will conserve its nobility by applying it chiefly to the highest themes. Mathematics, which reveal God as the exact order, doubtless came out of the eternal Unity; and from everlasting was it foreseen that the intellect needs be sharpened by the constantly recurring questions of *How much? What is equal? What is unequal?* as likewise it needs be sublimed by a secondary service in enabling man to extend his celestial campaigns far into infinite space. Though mathematical sciences did not spring up chiefly from mere observation of nature and experience, but were grasped by a few great minds, who intuitively reached and combined their fundamental principles; though the common fact that "two and two make four" is as truly a law of God as the precept, "Thou shalt not steal," and as indispensable to the well-being of the Universe, we still do not usually bestow the word on the highest mathematical gifts, for it is only when the power of inspiration rises into the region of moral sentiment, of beauty, and of worship, that we instinctively and deeply feel its sacredness. The instincts of mankind, which are called wiser than their arguments, will never admit Euclid and Fulton to the rancor of prophets. On the plane of utility, creativity may do wonders, and win renown; but steel and iron will sooner lose their distinctive names than will the benefactor of mechanical discovery pass for the man inspired. He has genius; and though the same distinctive marks belonging to inspiring energy when acting on its highest plane characterize his power, it is only he who speaks to the heart, and who sheds light like a God on the paths of men, whose ages will agree to call inspired. Rend beholding and deep intuition of moral truth is the mark of the prophet; and this sure, quick, unarguing insight is found in other departments also solving sometimes the problem in numbers so rapidly that processes may not be given.

That man has found the satisfaction of his physical wants, that he has learned agriculture, architecture, and manufacture, under such assistance from God as excludes the idea of the supernatural, will probably be conceded. The existence of the wants to be met, the means of satisfaction, and the various faculties of man,

have, under the kind providence of the Allwise, been efficient in the redress of every physical want. Neither ought we to lose sight of the analogy which this truth suggests when we inquire after the ways in which man finds the needed satisfactions of his superior nature. Here indeed are the great wants. The satisfying objects also exist; the manifold power are forever inherent, while the fertilizing rain-cloud and the heaven of life-aiding light bend with equal kindness over both these orders of human need.

There are indeed but two great statements into which the truth of inspiration will ever be likely to fall, each one of which has its own peculiar advantages and merits. The one is the common objective statement that God comes down, that he bows the heavens, that earth trembles beneath his feet, that He directly gives the word; as in nature we like to say the sun rises and sets. The other is the subjective statement, that there is a spirit in man, which, under the best conditions, is adequate to the original perception of every great moral idea the world possesses; as in nature we say the earth revolves, whenever the scientific truth is called for. *The earth revolves*—therefore the day—and in strict truth *the spirit revolves*, and therefore the day—as this puts us into the divine beams which eternally flow. Yet we can not well dispense with the language of appearance and emotion; nor can it stand otherwise than the first truth, that God in his independency, like the central sun, is forever the radiating source. Yet it should not be forgotten that His favorite home is the purified soul, through whose elements he may shine upon the world as stars glow through the ether of an unmeasured space. These two statements, the one ever wearing the hues of the miraculous, the other the mark of the rational, will continue, and harmoniously enough to each other when theological science shall have approximated to its liberal unity of perfection. It is the latter statement, the one of strict truth, to which our thoughts are now devoted.

[To be concluded next No.]

### The Old World is on Fire.

Communication through a Medium in Ohio.  
A warning from the Spirit-land! We wish you all to understand. We, your angel-brothers, stand in our Spirit-home, and write to the inhabitants of the lower world, and say, the time is near that ye have so long been waiting and praying for. It is near, believe it. Many shall run to and fro, and knowledge shall be increased: with the pen of mortals we will write and speak to fallen man, and say, the Bible is no longer a sealed book; you have the key by which you can unlock the sealed book, and understand its mystery. Hear, and give ear, O unbelieving multitude—hear what the spirit saith. There was a cry made at midnight, Behold the bridegroom cometh! This cry is now going forth throughout the length and breadth of the land—Will you believe it? If you will not, I warn you—I charge you, as you value your eternal interests, beware, lest that come upon you spoken of by the prophets, "Behold, ye despisers, and wonder and perish, for I work a work in your days which ye know not, and which ye will in no wise believe, though a man declare it unto you."

Read the parable of the ten virgins; consider its fulfillment, reflect on the cry, "Go ye out to meet the bridegroom." O ye who have long professed him before the world, are you ready? The spirit bids you awake, arise, gird on your armor, for the time is near at hand, it must be, it is not in the power of men nor angels to stay the progress of this work, for long enough has darkness covered the land. This world must be burned up, even now it is already burning, yet man understandeth it not. Falsehood, error, and superstition must give place to divine truth; truth will burn the wood, hay, and stubble, and everything contrary to divine truth must be swept from the earth. The Scriptures must be fulfilled, truth must prevail and overspread the land, and the knowledge and glory of God fill the earth. Can ye not discern the signs of the times? Study, investigate, prove all things, and divine truth will become as a light to your path. Read and reflect, follow the guidings of the spirit, and all will be well.

We choose not to sign our names, for already are our names before the public.

CHANNING AT SCHOOL.—There was a beaming beauty about the boy Channing, his eye brilliant, his cheeks glowing, his light brown hair falling in curls upon his shoulders. In the dame's school, where he received the first elements of his education, he was distinguished for his goodness. "I wish in my heart," said his mistress to an unruly companion, "you were like William Channing." "Oh," exclaimed the poor child, "I can't be like him; it is not half so hard for him to be good as it is for me."

## RICHMOND AND BRITTON'S DISCUSSION.

**Question**—Can the Mysterious Phenomena, now occurring in various parts of the United States and elsewhere, and known as the Spiritual Manifestations, be properly accounted for without admitting the agency of Spirits in their production?

### PHYSICAL PHENOMENA.—TEMPERAMENTS OF MEDIA.

#### LETTER IX.

DEAR SIR: My sixth letter with reply is received. My first letter bears date July 25. August 7th you proposed a form of question; two other letters of yours, dated August 24th and September 3rd, "decline the discussion" till the "propositions" are accepted. I can not see your agreement with yourself, though you doubtless do. I offer you a personal meeting to settle our difference where kind words shall be used as weapons—till then, as the politicians say, I refer the friends to our "life and writings." We don't agree about the "writings" either. *Harper's Magazine*, for July, 1851, has the old signers' names. The *Autographical Detector*, found at any bank, has fifteen hundred names; will the friends get these, and with my criticism, examine and see for themselves. Those names I believe to be the work of one hand. Many writers have examined them and agree with me. Shall Mr. Fowler's hand writing be brought to the side of these autographs, to refute their resemblance? If so reasonable a request is denied, I rest the matter where it is. In this I mean nothing personal, further than the facts warrant candid criticism.

I did not intend to say that mediums were all *drunk or lunatics*. The expression, "in a similar way," is a little ambiguous. I intended to say that drinkers and lunatics showed new symptoms, mental and moral, and that a somnambule in his exaltation of powers, might *imitate* writings. Mr. Bush seems to have been struck with a similar thought in his letter for the *SHEKINAH*. Alcohol, opium, belladonna, all poisons, make a deep impression on the sensorium, and in these moods the person exhibits various mental and physical symptoms, which resemble the symptoms of mediums. I do not conclude from it, as you hint, that they are under the effects of medicine—but of the od-force, probably, which makes a still deeper impression on the subject. You say, spirits; I say, physical influences, affect them. I dislike all personalities, and have intended to avoid them. We disagree about mediums being in a normal state. You ask by what rules of logic I prove that they are abnormal persons. Two of my little boys are very impressible. I look one in the eye and say to him, "you are going to whirl your hands;" he does so, with violence, till I say "all right," and he stops instantly. He appears as usual, and did while whirling his hands. I infer that he has an abnormal state, from the fact that he *involuntarily* obeyed my will. A man is brought into court, he claims to be *sane*; the court sets three days, and are about to call him in the *normal state*; a stranger suggests that he is *Christ*; the prisoner asserts; the court infers his abnormal state from the fact. Augusta M. sets down at a table with Mr. B.; soon strange sounds are heard—incontestably connected with the medium—I infer her *abnormal* state from the fact ordinary persons don't have such sounds about them. Normal means "according to a rule or principle." These persons have *new symptoms* added to them, and when judged by other persons they are not *normal*; they don't "square" with the rule and principle by which we measure the condition of persons. I am going to hold you to this point. Talking about "more vital defects" than *abruptness*, won't aid your case.

You assume that *trance* is one of the most marvelous of the magnetic states, and that the spirit leaves the body—I deny it. I assume that the spirit don't leave the body. Augusta M. answered "seventeen hundred test questions," giving *seventeen hundred* demonstrations that she was *en rapport* with your mind. "H." referred to in your third letter, was *entranced* by your agency. The trance is spontaneous in many persons, as much so as sleep, dreaming, or somnambulism. Evidence of this is abundant. You had, for forty minutes tried to magnetize him; you had charged him with the od-force of your own body; it floated over his nervous system and impressed it with its peculiar force. When he came into your presence the "imponderable fluid" of your nervous forces charged and entranced him. Had I known this fact before, I could have found the unknown magnetizer. The impression of a powerful operator impresses persons for years. Many persons, on coming into Mesmer's presence, were thrown into both *trance* and spasms. It is not necessary to suppose that mind acts at all in such cases. Miasms, causing fevers, the contagion of cholera, and plague, show that imponderable fluids produce strange symptoms. The magnet, the crystal, with Von Reichenbach, threw persons into the magnetic sleep or *trance*. The biological state and mesmeric sleep are produced *instantly* by the sound of a word or a wave of the hand, or look of the eye.

You again refer to "H." and find, as usual, that I presume that she went into *rapport* with your mind. You assume that the somnambule was *en rapport* with the mind of Miss Lind, because the one took sounds—or musical ideas—from her mind. I assume that "H." was *en rapport* with your mind, for the same reason.

Two pith balls, electrically charged, attract or repel each other. Two balls show the same phenomena in a thunder storm. We assume from that fact, and correctly, too, that the same cause is acting.

While it is known to the savans that one mind has the power of mingling with another and absorbing its ideas, you will be puzzled to make it so clear as you wish to, that such an occurrence indicates the presence of a third mind. But how came the ghost of "H." there? They shall have their turn in due time. The lawyers, when dissatisfied with one argument, make a second; the jury commonly suspect both. You are in a similar fix. You assume that the case turns on this point. Do various magnetic subjects reflect the *latent* or *recent* thought in the mind. They reflect both, the one and the other, and frequently mix the two together.

In the first place—you was not psychologizing "H." A voluntary—or involuntary if you please—junction of the two minds occurred, by the operation of the life fluid of the one on the other, the intenseness of the impression produced on his mind seemed to correspond to the impression that "H." made on your mind—hence the first image reflected was "H." then the impression of those words, not effaced in "thirty years," came out protuberant in their horrid fullness. You was not impressing him by will, he was searching your mind for facts and ideas.

Undoubtedly when you impress the subject you would get the recent thought; but you say, mentally, how can I be sure that "H." is here, your minds are one? "H." is coupled in your mind with the *tragedy*, and his mind catches it as naturally as the hound *sents* the game. You say that "H." declared he was not *en rapport*. I gave you, in my last, a case in which one mind unconsciously impressed a medium with the image of a subject under dissection: the subject stood before the mind, apparently living; horrid sounds came from her ghastly half-dissected ghost-ship; the old hag, from a city-hell-house, was mad because they would not bury her half-rotten carcass.

Not to mislead ourselves and others, this law of mental reflection must be closely studied. Not only mental, but physical images are reflected, and by close-looking we can trace it from mind to mind—the

facts themselves proving the minds *en rapport*. Gregory went to bed with a jug of hot water at his feet; he dreamed of visiting Etna. He had visited Vesuvius, long since, but recently read of Etna. Heat was here the cause, or jug-ology.

A friend sat asleep; his wife requested a visitor to sing a song. Half an hour after, the husband awoke, and pretty soon repeated some lines of the song. He thought it strange—he had not thought of it for years. Here sound renewed the memory.

A friend of mine, in a dream, went to his barn; saw the ditch filled with lobsters, their claws armed with a tall blue light—the ghost of oil-lights probably; on turning toward his house, saw the whole sky filled with an immense frame-work to a building. He had been months before painting, for a geologist, lava blocks, and cutting down the strata he thought of the fact that, lobsters had worked to the top through crevices. Years before, an immense frame-work had deeply impressed him. Here the old and new were woven into one, and exhibited to the mind. My little boy, three years of age, standing by his mother, said all at once—his eye sparkling with new fire—"Pa is coming home to-night and L., too; I see them!" I was forty miles from home, my return uncertain. It came out as he said. That is mind-reflection.

Every day shows cases in which mediums take facts from the minds of those around them that have slept for twenty, thirty, forty years. The law of *en rapport* understood, the occurrence is no more strange than that we should recollect a fact forgotten—it is, in fact, the same process of memory. Memory is indestructible. In the *SHEKINAH*, (a beautiful Monthly, edited by S. B. Britton of New-York, filled with the choicest thoughts from some of the best minds of the age—a feast for all thinkers,) page 127, I find this fact: Mr. B. was lecturing in Connecticut, and happened to be thinking of a young friend some miles distant. At the very moment some persons were trying to mentally impress him; all at once he escaped from their control, and said Mr. B. wanted him.

I have performed many similar experiments, and it proves that mind acts on mind through space, as one globe acts upon another, through space; the one the work of mind-matter, the other of an "imponderable fluid." This admitted, and there is no backing. It is the law of *en rapport*, and has three reflections. 1. When impressed, it reflects the recent impression. 2. When requested to reflect—as in mediums—an old fact—it at once acts on the memory, and finds the image "undimmed in thirty years." 3. When left to the dream movement, void of volition, it mixes old and new, and deduces new images. I am going to try to slide all your "communications through this loophole, so fortify it. It is a very important point.

I now return to the od-force, mental attraction and repulsion. A few cases occur where spirits claim to move articles without mediums; but the mass of facts show that the medium is indispensable. Mr. Hume's recent visit to Poughkeepsie, showed wonders in physical effects. In your first letter you attribute the power of the demonstrations to his presence, among other mediums. When Mr. Gordon was in New-York, last winter, he went into a room with Mr. Partridge. The sofa rolled toward him. Vacuum and mental attraction seem involved in the phenomena. He floated up into the air, and around the room. The unconscious will-force seems greater than ordinary volition. His body charged with the od-force performed this feat, partly by gravitation and partly by will-power. A table lifted on one side by a person, a spirit lifted the other—the medium applied the od-force to one side. Tables are lifted on one side, pens and other articles remain on—rendered magnets by the od-force and attract each other, while the will of the medium lifts the table, repels, attracts, and "makes every fiber give."

In reasoning upon the od-force, and that mediums are abnormal-magnetic-biologic-mesmeric-cataleptic-hysterical-impressible-sick-sensitive persons, I have, of necessity, assumed this fact, until I could reach it in order. All Von Reichenbach's experiment were among this class of persons. Cahagnet's experiments were all among this class of individuals. Mesmeric subjects are among this class; biological subjects are among the same class, and mediums are no exception to the rule, but confirm it in every instance known to myself. The temperament of these persons must be studied, and their various symptoms in disease and apparent health carefully noticed. I appeal to examples for proof of my statement. Mediums may be thus classed: 1. Persons whose parents are of decided nervous temperaments. 2. Those whose mothers are nervous, hysterical, or epileptic. 3. Those whose parents, one or both, are subjects of consumption, or whose mothers are sensitive from sickness—I beg pardon of the ladies who may feel accused of hysteria—may have the temperament without fits, and if they have both they are no more responsible than they are for having the consumptive temperament.

1. The most powerful medium I have known is large, well formed, large brain, sparkling eye, very nervous—grief throws her into convulsions. Parents nervous temperament. Mother died early.

2. Three cousins—married ladies—all good mediums; best at writing: large brain, light skin, black eyes, fine hair, quick motions—all nervous and sensitive—a decided hysterical temperament. Mothers both of the same temperament.

3. A young lady—nearly blind for some years, cured by a biological impression—a good mesmeric subject: slim, pale, fine hair and skin, blue eyes—a marked nervous temperament.

4. A mother and little girl: slim, feeble health, blue eyes, light hair, nervous fiber marked, and sensitive. Parents and family subjects of hypochondria.

5. A lady: light eyes and hair, quick motions, large brain, sly expression of face—subject to fits—crafty as a policeman. A marked nervous and hysterical temperament. Parents unknown to me.

6. A young lady: quick in intellect, light complexion, medium size, hysterically inclined—so deeply impressed with excitement she became insane, and now in an asylum. Parents unknown.

7. Two girls: black eyes and hair, large brain, feeble looking, nervous—good rappers. Parents nervous temperament.

8. A young man: slim, pale, nervous, light hair and eyes, quick nervous fiber—prescribes, sees angels, Christ and the devil—has fits, hysterics absolutely. Mother a nervous, hysterical, fidgetty compound. The highest medical authority pronounce men subjects of hysterical phenomena.

9. A lady: light hair and eyes, quick fiber, vapory and nervous; was a long time trying to be a medium; seemed instantly to take it from another medium who was having spasms. She wrote, run, jumped about, quivered all over, her head rolled and rocked—violent spasms succeeded. She was relieved by emetic tartar.

10. A married lady: long subject to fits; parents consumptive. She is slim, light eyes, and fine nervous fiber. She has periodical catalepsy; fits come on at particular hours; preaches best on a particular night; claims the power to heal disease by the aid of the Holy Ghost and Doctor Franklin. She was treated by another medium, and was impressed by his nervous condition. Spirits threaten her with sickness and death if she refuses to do good. Subject to jerks of the head always

on one side. She mimics in her sleep the various cramps enjoyed by the damned.

11. A young man: slim, black eyes and hair, quick motions, small head; writes rapidly; very nervous. Mother has been very sickly for many years.

12. A young man: large brain, very nervous, writes furiously. His sister, while the spirits were developing her into a medium, was found to be an excellent biological subject. Parents marked nervous temperament.

13. A male: slim, red hair, good brain; good writing medium. His wife a mesmeric subject and clairvoyant, and writes some.

14. A highly nervous organization; a spirit wrote out the contents of a letter after she had put it on her forehead. Spirits understand psychometry.

15. A young man—a student of medicine: a highly excitable nervous temperament, and a fine biological subject. After trying to be a medium, by sitting with the pen, proposed that I should biologize him. I did so, and after a few sittings, he took the pen, and the "spirits" came at once; he wrote freely; and after three days experiment he came to a settled conclusion that the communications were from his own mind. The images were old, new, and the two mixed together, combined without any reference to order or time.

Another medium, of large brain—a nervous lymphatic—was, after a few months' mediumship, attacked with paralysis. It will not be denied that the identity of the individuals with all others of a magnetic character—some being mesmeric sleepers, others clairvoyants, others in the biological or impressible state, others cataleptic, others entranced, others with paralyzed limbs—raises a strong presumption in favor of the idea that these phenomena are among those mysterious things connected with this class of peculiarly organized individuals. The inference is a fair one, until shown to be false.

It is among this very class of persons that Von Reichenbach demonstrated a predominance of the od-force, and Buchanan his system of impressibility; and while these Spirit-phenomena are always found most intense in the same connection, it will be well to investigate closely what magnetic persons may do, before rushing into the unseen world after intangible causes. Two magnets attract each other; we infer that both are powerfully magnetic from the fact. This same person, a medium, approaching a table, passes his hand over it, and after a little the table moves, and the plain inference is that the person attracts or repels the table, as the case may be.

In my next I will call attention to other physical symptoms.

Yours truly,

B. W. RICHMOND.

For the Spiritual Telegraph.

PHILOSOPHY OF SPIRITS.

C. HAMMOND, MEDIUM.

ROCHESTER, Nov. 26, 1852.

There is now more skepticism in regard to the Spiritual Manifestations which have been made, than is consistent with the facts which have been witnessed. Men are prone to doubt even the evidence submitted to their senses. Some are demanding proofs and demonstrations of the existence of spirits; others are questioning the utility and propriety of the evidence which they have demanded; and others are inclined to contradict the facts which are disigned for their good. Amid the general confusion what can spirits do?

Spirits can give only what is consistent with themselves. They can not impart what they have not, nor can anything else. I am a spirit. As a spirit, what I give, is not the gift of another; and what I do, is not the doing of another. So with man. He can only give what he has to give; and what he has not, that he can not impart. Now, can a mind, in a normal condition, render itself into any state other than itself? Can it transfer itself into any thing different from itself? Does it possess the power of changing itself? If so, it possesses a power not belonging to Deity; for he can not change himself, neither can he transfer himself into any thing but what he is.

What, then, induces a change from one condition to another in man? What causes the mind to change from the normal to the abnormal state. Does it change itself? Can a cause produce any thing but its like? Are the normal and abnormal conditions alike? If unlike, who will say, that one begets the other. If one does not beget the other, who does? That cause which is competent to act upon the normal so as to induce the result, and that only. Now, as no cause can induce other than its like, it will be seen, that the normal mind can not induce abnormality in itself. Other causes must act upon it.

What causes, then, the change? That question will be now answered. Mind in the body may be, and is, affected by various causes. The

normal mind is sometimes rendered into an abnormal condition by other mind acting upon it, in the body. The magnetic current, being established between the positive and negative conditions, enables the superior, or positive mind, to control the negative, or inferior mind. But the inferior never can be made to do or say,

that which the superior does not desire, or can not do, or say himself. Hence, the superior, being the cause, can not through another under his control do, or cause to be done, what he himself could not do independent of the inferior. He can only manifest himself in the form of another. He can only display his own ideas and powers.

The superior mind can not excel its own powers. It can not disclose things it does not know, nor reveal facts of which it is ignorant. The medium of its will, can not do, or be made to do, what is not in the power of either. It is not in the power of either to discern what is not, or never had existence. Neither can the superior give information not in his possession. The result must answer to the cause. Now, neither electricity, nor magnetism, nor any other fluid, possesses the least conceivable degree of intelligence, and, although they are used as vehicles for its transmission from one locality to another, yet they are not the cause of intelligence. Intelligence and materialism are two things. They are unlike. Hence, when intelligence is received, it must come from an intelligent source. It can not come from material elements, nor from unintelligent causes. It requires intelligence to tell a lie, as well as the truth. Inert nature, or matter in any of its varieties, can not lie, or falsify itself. But mind, intelligence, can do both. It can contradict the truth, or it can divulge it.

When a person is subjected to the control of another, it will see, or can be made to see and say what is consistent with the wish of the controller and nothing more. Now persons, subjected to the control of spirits, do the same. But skeptics ask, how may we know that they are subject to such control? I reply, they may know by the law of cause and effect; by the intelligence communicated. As the medium can not impart only what it has to give, so when it imparts intelligence, not its own, it must be from another source. Is that source within the circle of the company present? If present, some one must know it, for there never was, and never can be control of another exercised to do, and say its will without the knowledge of the operator. And is it not easy to test this matter? If suspicions exist, let the suspicions try the subject, and see whether it will obey. If it disobey, then is it not self-evident that the person is not under his control, and if not under his, whose is it?

Some may say, it is involuntary action of persons in the circle? There is no such thing as involuntary action; there is a cause for everything transpiring among men. Involuntary action is a paradox. Even the movement of the lungs is not involuntary. They move as they are forced, and the cause which moves them, is moved by another cause, and so on, until you reach the ever active spirit, which is the cause of all movement in man.

The twitchings of persons affected by disease, as St. Vitus, known among men, is not involuntary, but is forced by the action of the disease upon the nervous system. Intelligence is not communicated by this disease, except to manifest itself, which is simply the power of inert matter.

How can disease, or electricity, or magnetism, or any fluid, ponderable or imponderable, reveal facts unknown to mediums, or others present? Does some mind in the body remote from the medium, affect him or her, so as to reveal the unknown? Who will prove this? Has any person succeeded in the trial? No one. Have any failed? Many. Will it not be reasonable to adopt and advocate the idea, when it is proved? Truly. Would it not be unreasonable to adopt and affirm it in the absence of all confirmation, in the absence of all fact, and in opposition to the constant voice of this sphere, which proclaims the truth, that spirits do these mighty and marvelous things?

Man may investigate, but materialism will afford no solution for the intelligence and facts, which spirits have communicated; and for the simple reason, that a thing can not impart what it does not possess.

T. PAINE.

**Beautiful Present for the Holidays.**  
This charming little affair is entitled "The Fair Flower," and designed for the amusement of Holidays and leisure hours; published by T. W. Strong, of this city, and Geo. H. Whitney, Providence, R. I. As its name imports it is a kind of floral fortune-teller, every petal being inscribed with a magic verse, particularly to those intensely interesting subjects which make so large a portion of human thought, speech, hope, and desire. Love, Money, Health and condition in life, are the forty-eight mottoes are combined not only a variety of colors and pleasing sentiment, but also strange as it may seem in such a place, much high thought, and true poetry. In short, it is one of the happiest contrivances to relieve groups of statuary, misnamed "social circles," of their uncomfortable stiffness, and put them in the best possible humor with themselves, each other, and all the world, ever hit upon. In the prolific brain of FANNY GREEN—whose genius finds beauty in all things or creates it where it is not—the Fair Flower first germinated; it unfolded itself under her hand and beneath the light of her countenance. Every leaf is filled with inspiration and teaches some lesson of love, beauty or mystery. It is *multiparous*, and all who desire may obtain a specimen by calling at Strong's, 98 Nassau-st., N. Y.

# SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW-YORK, SATURDAY, DECEMBER 11, 1852.

## REPLY TO DR. RICHMOND.

NUMBER IX.

MY DEAR FRIEND: In the beginning of your letter you seem inclined to entertain the thought that my language is, at least occasionally, characterized by a spirit of unkindness, and the observation that you "dislike all personalities," seems to imply that I have been less scrupulous on this point than yourself. If I have given just cause for such a complaint it is my misfortune, of which, however, I am still unconscious. I beg you will consider our respective relations to the question and to each other. You occupy the *affirmative position*, and it is your prerogative to take your own way in the defense of the material theory; but, so long as I am in the negative, I am not privileged to take an independent course. I must await my time until the form of the proposition is changed and our relations to the question are reversed. Now, I respectfully inquire, what *have I to do*, agreeably to the acknowledged rules of discussion, but to follow you in a careful analysis of what you may be pleased to write? If the privilege of reviewing your premises and conclusions is denied me, then, manifestly, the negative can bear no part in the controversy. And yet, the facts and arguments on both sides, it appears to me, should be subjected to a severe ordeal; this is necessary to enable us to distinguish between truth and error. In discussing the relations of the present question, to the established principles of physical science, it is obviously my privilege and my duty, as one who accredits the claims of the Spiritual theory, to show, if that be possible, wherein your explanations infringe the known laws of physics. Now permit me to say, in all sincerity, that I deem the spirit of your letters worthy of imitation, and while I bear witness to the uniform kindness manifested by yourself, during this correspondence, I trust that my friend will do me the justice not to confound a playful criticism or logical analysis with personal ill feeling. While I presume that our respect for each other, and for our readers, will always be appropriately manifested, I venture to hope that the sentiments of personal friendship and cordiality will not be permitted to *dilute* the elements, or impair the force of the present controversy. These sentiments, I doubt not, are mutually entertained, and should not be diminished by such a measure of freedom as our deepest convictions may sanction or the truth demand.

I need not occupy time and space with matters already disposed of, and, therefore, very cheerfully accord to you the privilege of the last remarks, concerning the acceptance of the proposition now under discussion. For similar reasons I leave the reader to decide whether the Spirit-writings through Mr. Fowler—introduced, be it remembered, by Dr. Richmond—contribute to establish the affirmative of the question in its present form. I will, however, furnish a specimen of Mr. Fowler's chirography if it can be of any possible service in your present labors.

You affirm that "all poisons make a deep impression on the sensuum," producing "various mental and physical symptoms," and thence conclude that all media are under the influence of the *od-force*! You will pardon me if I am unable to perceive the remotest possible connection between the premises and the conclusion. Moreover, I did ask to be informed with respect to the peculiar rule of logic, according to which you infer that all the media are in an abnormal state, and the following answer by my correspondent is singular enough: "Two of my little boys are very impressible, I look one in the eye and say to him, 'You are going to whirl your hands,' he does so with violence till I say 'all right' &c." Now if this answer involves any rule of logic, it is more than probable that its wonderful subtlety or my extreme obtuseness will render it forever imperceptible. Grant that your little boy is "very impressible;" I am willing to accept the fact without further evidence; but when you ask me to infer from this circumstance that the media for Spiritual Manifestations, are without exception, in an abnormal condition, I am left to look in vain for that rule of logic, and must beg leave to be excused if I fail to accomplish the leap. The facts and your deduction may be concisely stated thus: "My son is highly susceptible to my influence; he whirls his hands involuntarily, whenever I tell him to do so, and until he hears his father say, 'All right,' therefore all media for the Spiritual phenomena, of whatever nature or class, are in an abnormal state." It will be perceived that the conclusion sustains no possible relation to the antecedent propositions.

But I am reminded that the word *normal*, as employed in this connection, signifies—to use the precise definition of Webster—"According to an established law, rule or principle." You are going to hold me to this point? Very well; I will try to hold still. Now you at once infer that Miss Middlebrook is in an "abnormal state, from the fact that ordinary persons don't have such sounds about them." But this is sheer evasion. The question to be settled is not whether all persons, or "ordinary persons," are accompanied by the sounds, but do the manifestations occur "according to an established law, rule, or principle?" Dr. Richmond most certainly contends that they do, and has labored even from the commencement of this discussion, to prove that they all depend on the "established laws" of imponderable fluids, or the "principles" of electricity, magnetism and the *od-force*. If my friend's position be correct—if the manifestations are regulated by the undeviating laws of physical nature, as much as gravitation, chemical affinity, the expansion of bodies by heat, and the attraction of the magnet, then, manifestly, as normal means *agreeably to law*, the fact is proved—Dr. Richmond being the principal witness—that the media may be in a strictly normal condition. The fact that "ordinary persons don't have such sounds, etc." presents no valid objection to the conclusion. It is well known that "ordinary persons" are not philosophers, mathematicians, poets, painters or musicians, but philosophy has to do with laws, the exact sciences are subject to inflexible rules, and poetry, painting, and harmonics are governed by established principles. I conclude, therefore, that even Plato, Archimedes, Shakespeare, Michael Angelo and Mozart, may have been, for the most part, in a perfectly normal condition, since it does not follow, necessarily, that persons who possess extraordinary powers, gifts, capacities and susceptibilities, are in an abnormal state, so long as their peculiar attributes and functions are regulated by law.

You tacitly acknowledge all that I particularly desired to prove by my remarks—published in my sixth letter—concerning the nature of *trance*. You had previously assumed that "the most marvelous magnetic phenomena ever witnessed are among persons who appear *perfectly normal*." I denied the assumption, and instanced *trance* as one of the most marvelous of the magnetic states, observing at the same time that, the subject of *trance*, so far from appearing "perfectly normal,"

frequently appears to be *dead*. Now I am very well assured that neither my correspondent, nor any other intelligent observer, will attempt to dispute this point. Every case of *trance* plainly disproves the assumption that the most wonderful of the magnetic states is characterized by normal symptoms. This is all I designed to establish by my former remarks. Whether the spirit absolutely leaves the body, during the continuance of the state, is not the point involved; however, the probabilities of the case will more clearly appear when I come to present the evidence under this head.

You insist that Mr. Hume was—in the scene of the maniac described in a former letter—entranced by me, and you seize on the fact that I had spent some forty minutes in an effort to magnetize H., to sustain you; but the fact is plainly subversive of your hypothesis. Will you bear in mind that it was on a previous occasion that I tried to entrance Mr. Hume, and also that *I tried in vain*. Nothing, in my humble opinion, can be more unphilosophical than your manner of disposing of this case. You at once presume that, although I had utterly failed to make any sensible impression on H., at the time of the trial, yet some days or weeks after, and without any effort of mine, he was suddenly and deeply entranced—because he was previously charged with the *od-force* of my own body! Did this wonderful agent which, according to Dr. Richmond, moves "about 200,000 time as fast as air," require several days to "float over the nervous system" of Mr. Hume, so as to "impress him with its peculiar force?" Can anything be more preposterous? I am sure the Baron's *od-force* never did appear so extremely odd as it does just now, and in the service of my friend. It causes bodies to be attracted and repelled, elevated or cast down, with equal facility; inanimate objects become animated and walk off; they dance to music; they take aerial excursions, and perform an endless variety of the most fantastick tricks, in which they violate all the known laws of imponderable agents and astonish every body. Did any force ever act so before? It is certainly not surprising that the clergy and the press are alarmed, and that able writers are excited to opposition, now that *Od-force preaches on Sunday, edits newspapers and threatens to ruin the whole business of authorship!* Seriously, when you attempt to refer such wonders to the *od-force*, will you not consent to treat the subject in a more scientific manner, and not insist that the mere repetition of those cabalistic words furnishes a solution for all mysteries. Words are not always revelations; sometimes they even obscure the divinest thoughts, or they may dimly shadow forth.

"— combinations of disjointed things,  
And forms, impalpable and unperceived  
By others."

That dreams may be inspired by sensation and a previous association of ideas, is proved by a great number of illustrations. Gregory's dream, cited in your last letter, presents an example of this class. But a dream which can be directly traced to an adequate cause, proves nothing with respect to the innumerable facts which admit of no such reference. This case will not enable us to account for all, or for any one class, of the Manifestation, any more than it proves that all dreams are directly inspired by Mt. Vesuvius' or 'a jug of hot water'! The other dreams, referred to in your letter, amount to no more.

In my psychological experiments I have often made impressions on the minds of others, without direct physical contact, and, in some instances, when they were at a distance. The fact quoted from the SHEKINAH comprehends the result of one of these experiments. But it should be remembered that these were persons with whom I had previously been *en rapport*, and that no trial of a similar kind was ever attended with success, except there was a powerful concentration of mind on the object and a determined exercise of the will. In all such cases, therefore, the relations of cause and effect are plainly distinguishable. The results of my own experiments have often filled me with astonishment, but they wholly differ in their nature, and in the circumstances of their occurrence, from the more important facts usually ascribed to the agency of spirits. The deliberate announcement that you are "going to try to slide all" the essential facts through "this loophole" does not strike me as particularly remarkable—it will be very extraordinary, however, if you succeed.

Your mode of accounting for what occurred to Henry Gordon, while in a room with Mr. Partridge, is not quite as clear as demonstration. To solve the problem of Henry's aerial journey "around the room" you say, "The unconscious will-force seems greater than ordinary volition." This reminds me of the claims of certain theologians, who are accustomed to make an important distinction between the *revealed* and "the secret will of God," both of which they profess to understand. Will you inform me how you came to be conscious of the existence of that "unconscious will-force" of which no one has a consciousness? Your explanation continues thus: "His body, charged with the od-force, performed this feat partly by gravitation and partly by will-power." But allow me to remind you that the human body, by virtue of a law that acts irresistibly on all ponderable bodies, could only gravitate toward the center of the earth. Now as Henry, agreeably to the statement—and this is not a solitary example—moved in the opposite direction, from the earth's center, it is obvious that gravitation had nothing to do with the result; but the fact is the revelation of a power compared with which ordinary physical forces, mighty as they really are, are nevertheless inferior. Moreover, to affirm that a phenomenon of this nature, and with so extraordinary as to be deemed utterly incredible by the mass of men, was accomplished by a simple act of the will, is about as rational, at the present stage of human Spiritualization, as to say that a man may lift himself by his shirt collar!

You next present a brief analysis of the temperaments of some twenty media, not one of whom, so far as we are able to learn from your statement, has any name or residence. I presume they are all veritable cases, but we have no means of finding any one of them, unless my friend or the *od-force* shall be pleased to disclose their whereabouts. The object of this analysis of temperamental conditions seems to be, to show that the media, male and female, are generally restless mortals, subject to nervous excitements and hysteria. The cases appear to have been selected for a particular purpose. Suppose I make a selection; I will give the names and residences too, as far as possible:

REV. CHARLES HAMMOND, Rochester, N. Y., a gentleman of energetic mind and strong executive powers—was never affected mesmerically, or otherwise by any magnetic or psychological process—will give my correspondent, or any respectable biologist, an opportunity to make a longer or shorter trial as may best accord with the convenience of the operator. The right hand of Mr. Hammond has written several interesting books, that are now having an extensive sale, in the origination of which, further than is here indicated, he has had no personal, voluntary or conscious agency.

ANDREW JACKSON DAVIS, now of Hartford, Conn., has been a Seer and Spiritual medium from his early youth. He possesses a firm nervous-bilious temperament, a sound constitution, and was never troubled with nervous diseases. Mr. D. is characterized by great calmness of feeling, manner and speech, is a philosopher by nature, and is subject

to frequent influx from the Spiritual World, the spirits not unfrequently presenting themselves in visible form before him.

MR. DANIEL GATES, Worcester, Mass., is a man of sterling common sense and incorruptible integrity—weighs nearly two hundred pounds—enjoys good health—is distinguished for correct habits, and a calmness of mind and temper that is seldom or never ruffled. Mr. Gates has been a medium for some months.

MR. BARNEs—said to have intercourses with spirits—resides in New-Haven, Conn., is frequently in Bridgeport, New-York and elsewhere, acting in the capacity of medium—weighs, I should think, not far from two hundred and thirty pounds—is of a strong bilious-lymphatic temperament, has a good appetite, rests well and was never known to be troubled with hysteria.

I can easily extend the number to twenty if it is required—without suppressing names or localities—but the above may suffice to show that, the media are not all of the class described by my correspondent. It is true that a large number of persons susceptible to spiritual influence, have nervous temperaments and are delicately organized; but it is not true that their nervous systems are generally shattered, or that they are otherwise diseased. If the nervous or mental temperament is usually predominant in the media, the fact rather favors the spiritual theory, since persons of this class are more ethereal in their natures, and, of consequence, other conditions being favorable, are more likely to be approached by spirits.

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As to "rushing into the unseen world after intangible causes," I need only say that, while I can not conceive of ultimate or real causes as existing anywhere but in "the unseen world" I still propose to proceed, in searching after them, with the greatest coolness and deliberation.

With assurances of personal friendship, and believing that the alleged intercourse between spirits and men is a solemn and sublime reality,

I am yours sincerely,

S. B. BRITTAN.

## OVERTHROW OF MATERIALISM.

Every day brings us fresh evidence that the Spiritual phenomena, now so widely diffused, are shaking the old foundations of skepticism, and that thousands are being mysteriously awakened to a consciousness of their eternal relations. Will the Press, the Clergy, and others who oppose Spiritualism, consider these things, and treat the subject and its friends with common justice, before the force of public sentiment and the power of truth shall deprive them of the privilege of acting, in this matter, from truly disinterested motives? Read the following letters, and consider whether you are not warring against the highest hopes of humanity—against the soul, its reliance on God and its faith in immortality?

MORRIS, Otsego Co., N. Y., Oct. 1852.

MR. BRITTAN:

Dear Friend and Brother: I have had the privilege of reading the TELEGRAPH from its commencement. . . . I have read no paper, the SHEKINAH excepted, that can supply its place in my mind. I am a firm believer in the intercourse of spirits with mortals. Not all the fine-spun and curiously-wrought arguments in favor of detached electricity, or intelligent unorganized matter, can diminish my faith in view of the evidences, tests and facts that I have personally experienced. I know that I have conversed with the spirits of my departed friends, as well as I know that I exist, and by the same kind of evidence. I know, by the aid of my natural senses and reason, that I exist, and by the same evidence I know that I communicate with departed spirits. If it is detached electricity, then electricity is intelligent, and I think it must have a *phenomenological organization* and be highly educated. It converses with me in the language in which I was educated, and, for myself, I may with the same propriety doubt my existence, as doubt the truth of Spirit-manifestations. For the last six years of my life, my health has been extremely poor, until I became a medium for Spiritual communications, and by the direction of the spirits I am now restored to comfortable health, and what is better still, I am confirmed in the faith that man is immortal. — SARAH HERRON.

FRIEND PARTRIDGE:

The ancient philosophers sought for the Elixir of Life; our modern, for that of Death; and to a benevolent spirit nothing can afford a sincerer joy than shedding a new light on regions of human existence and destiny, so long viewed through clouds of gloom and passion. My lamp of reason burns too dimly for me to solve the problem of the so-called Spiritual rappings. I have been a Materialist; I believed when my material organization ceased to act that my mind would sleep that sleep that knows no waking, but still my motto has always been to

"— seize on truth wherever found

On Christian or on heathen ground."

and so I have been reading everything I could get on these new phenomena, to me the symbol of all mysteries. I own it has caused my Material castle which, I supposed, was built upon the God of Nature's own adamantine rock, to tremble to its base, while undergoing analysis in this invisible crucible, and I am suspended midway between Spiritualism and Materialism, with not enough of Material gravity to go down, and too little Spiritual attraction to go up. Now if you can take me from my suspended position you will merit my everlasting gratitude.

I hope your paper may prove a celestial telegraph from the Spirit-spheres; may its electric wires run through all space and unite us with the pale philosophers of the dead, and bring us superior intelligence to illumine our dark and benighted horizon.

Respectfully yours, E. NUTTING.  
PARISH, Oswego Co., N. Y.

If Spiritualism has so far neutralized the Material magnetism of earth as to elevate our friend to the intermediate position she now occupies, we have great faith that she will soon gravitate toward the heavens. Further observation of facts, and reflection on the nature, capacities and relations of mankind will, we trust, result in a total abandonment of the old Materialism that has of late been so powerfully shaken.—[ED.]

CRAWFORDSVILLE, Ind., Aug. 1, 1852.

FRIEND PARTRIDGE:

The rapping commenced at my house in 1850—and after a close investigation I was convinced it was not the Genesee Falls! nor the snapping of the large toe, and that it was not the contraction and relaxation of the muscle of the knee. I have seen no theory that explains to my mind these wonderful phenomena.

I have been an infidel fourteen years; I am now a firm believer in the immortality of the soul. I am worth but little of this world's goods, but if you could place the wealth of your State at my disposal, on condition that I would give up what knowledge I have and relapse into the state I was four years ago, it would be no temptation to me.

FISHER DOUGHERTY.

When the objector inquires what good there is in Spiritualism, refer him to this friend to whom it is of more value than all earthly possessions. Is it of no consequence that we labor to inspire a hope that outweighs in importance—in the judgment of the rational mind—the wealth of the Empire State? Pause and consider.—[ED.]

OWEGO, N. Y., Nov. 29, 1852.

S. B. BRITTAN:

Dear Sir: I take the liberty of addressing you a few lines for the purpose of giving you a statement of the progress of Spiritualism in this vicinity. I have been a constant reader of your paper for the last six months. The first SPIRITUAL TELEGRAPH that I purchased at the News Office here, was not so much to examine it seriously, for the purpose of gaining information of the truthfulness of the doctrines inculcated, as to criticize and expose what I supposed to be most ridiculous and absurd of latter-day humbugs! I was disappointed. Instead of finding what I presumed I should, the crazy ebullitions of deluded men, laboring under mental hallucination, caused by the "rappings" of what they termed "spirits," I was overwhelmed by an array of unanswerable arguments, based upon the potency of eternal Truth, written out in language plain, terse, beautiful, forcible, eloquent; so plain that the wayfaring man, though a fool, might not err in regard to the positions assumed for the Spiritual theory.

I have continued reading from that time forward until the present, not only the SPIRITUAL TELEGRAPH—which has seemed with the most intensely interesting matter—but such other papers and books as I have been able to obtain, and by candidly and seriously searching after the truth, my prejudices have vanished away, and I am not ashamed to proclaim my convictions, nor of being pointed at as a believer in communications purporting to come from spirits in the eternal world.

There have been several mediums in various parts of this country, during the past year, but it has never fell to my lot to be an eye-witness to the "rappings," until quite recently. On Monday last, through the politeness of Dr. Champlin, I was invited to be present at a circle, at the residence of Mr. Post, Chief Engineer of the N. Y. and Erie Railroad; with Miss Wyant, from Binghamton, as medium. The circle, numbering twenty-one, was composed of the most respectable ladies and gentlemen of the village.

After joining hands and singing an appropriate hymn, the spirit of Mr. Wyant (father of the medium) was found to be present. The alphabet was called for, and the twelfth chapter of I. Corinthian desired to be read, by the spirit. The appropriateness of the chapter created a sensation throughout the circle, and was the subject of general remark during the evening. Several test-questions were answered correctly. From the confusion of the raps, some doubts were expressed as to whether the spirit present was that of Mr. Wyant, when the table gave a violent surge, as if to dispel all doubts upon the subject. The table was moved several times during the evening, suddenly and powerfully, which caused many to tremble, if they did not succeed in eradicating the prejudices and skepticism of many present.

Dr. Champlin and Mr. Post entertained the circle for some time, very pleasantly, with appropriate remarks concerning the onward progress of Spiritual development, and the triumph of Reason and Truth over Superstition and Error.

We have arrived at an important period in the world's history, when another momentous step is to be taken in the great field of progress, which can not be checked by the combined efforts of the skeptical and self-conceited, who very modestly arrogate to themselves all the wisdom of the present time, and who make it a point to decide upon every new question which presents itself for investigation, without giving to it one moment's reflection. God is working among the nations of the earth in a mysterious manner, and the time is fast hurrying on when all shall know Him, from the least to the greatest, and acknowledge the wisdom of the present startling developments of our time. It will be a day when LIBERTY shall be understood in the true acceptance of the term, and when every yoke and manacle shall be knocked off from the meanest slave now ground beneath the iron heel of despotism!

The circle in question was a very pleasant and profitable one, but some went away as skeptical as they came, because, like Thomas, they could not put their "fingers into the very prints of the nails." Because every question was not answered precisely according to the facts, why then, forsake the rappings are all a humbug! and those who believe in them, ignorant and deluded mortals. Some persons will not believe even though one should rise from the dead; and I verily believe that if St. Paul should come forth from his exalted position in the land of spirits, with a message to us earthly mortals from the eternal Jehovah, two-thirds of the inhabitants of this world would denounce him as an arrant imposter, and unhesitatingly pronounce his message a fiction!

### CONTRADICTORY SPIRITS.

REV. ADIN BALLOU:

I have just been reading your work, entitled "An Exposition, &c., of the Spirit-manifestations." I rejoice to find so valuable a work put forth at this time, giving system and character to the opening era. The doctrine of the spirits, as stated by you, beginning at page 50, agrees substantially with my observation. Allow me here to remark, that I am no medium in any sense of the term, unless the exercise of every man's reason makes him such. I only give my opinion upon the questions as any ordinary man would through the light of his reason.

I was so great a skeptic, that while the investigations were going on all around me for months, I refused to examine the matter. With full faith that it could be exploded as a humbug, at the request of other skeptics, about the first of February last, I began to examine into the alleged developments. Instead of exploding the matter, as I anticipated, my preconceived opinions were as a house built upon sand. I soon found what I never doubted, but never realized—that the soul is the Man, and is immortal. From that time, when my professional and other duties would permit, I have given the subject a careful and thorough examination.

I now assert what I have often said to many eminent members of the legal profession in different parts of the State, that no unbiased man, who is competent or would be employed to try an important cause in our courts of justice, can examine the matter with care, diligence, and a sincere desire to ascertain the truth, without coming to the conclusion, that intelligent invisible beings can and are daily conversing with us, while in our natural state. That fact being ascertained, a man must be very indifferent to his eternal welfare to stop the examination at that point.

But I must come to the point on which I intended to remark. In chapter v. you conclude that some answers by spirits are caused by unpeeled spirits, and that the will of the medium or some minds present may control the raps, &c. My observation has led me to the conclusion that our minds, in the body, can not control matter, or make sounds, under any circumstances, without the use of the ordinary members of our own body, or the members of some other body controlled by our mind acting upon the mind of the other. If so, I have never seen the evidence or heard the philosophy that would warrant such a conclusion. In other words, no person can go into a field or room alone, and without motion of body or voice, produce a sound upon a distinct and independent particle of matter. Sounds, in such cases, have been of frequent occurrence here.

I account for absurd and contradictory answers entirely upon the Spiritual philosophy taught over eighteen centuries since. In ancient days it was taught, that a fool was answered according to his own folly. Thus if one inquires for the spirit of an alleged departed friend, who he knew was yet alive, he would very likely be answered in the same character. Under pretense of investigating spiritual truth, he begins with a lie upon his lips. He attempts to cheat that God which by his words he professes to believe omniscient. Or if he should strive with so serious a matter, as by asking for the spirit of a dog, or how to manage ordinary worldly affairs, he would be likely to be confounded by his own folly and be answered accordingly.

But these skeptics say they desire this as a test or sign. The church members of olden time, (then called Pharisees,) in Matthew xvi, 1, desired Jesus to show them a sign. In the fourth verse he answers them, "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them and departed." Again, we have seen many professed believers in these new developments, at circles ask for and get absurd answers, not worthy of the subject. Such answers may, in some cases, be designed for a wise purpose, and may have that effect, although at first not apparent to us.

On one occasion a portion of a circle of a few friends at which I was present, were disposed to think that the sounds might be produced by the effect of one mind upon the other, or psychologically. A whole session where nothing but absurd, unexpected and ridiculous communications were given, left the company astonished, but fully convinced that their minds had nothing to do with the manifestations.

By referring back to the wisdom of former times the matter, to my mind, becomes plain. We are thereby taught that, as the tree falleth so it lies. In other words, that death makes no change in the soul, or moral character of man. Further, that a man abstracts about him that class of spirits, whether in or out of the body, that are congenial to his own. In my experience, no person who has approached this subject with proper humility, having the desire for pure and holy instruction in his heart, has been fed on husks or turned away empty. We are taught, "Seek ye shall find, knock and it shall be opened unto you." I have yet seen no reason to doubt the truth of that promise. If one does not receive pure and holy instructions from the Spirit-land, let him remember that the fault is upon himself. If he desires low and grovelling spirits, he will most assuredly attract them, if any. If he believes no others, in the wisdom of the Divine Mind, are allowed to approach him, we may well judge his heart is not prepared to receive them. By their fruits shall ye know them.

If death makes no change, then of course men in the world may be as false or infallible as in this. I am not aware that we have any specimens of humanity now on the earth who are infallible in any spiritual sense.

Of course I shall not claim that the foregoing conclusions of mine are infallible in any particular, or binding upon the opinions of others. On the other hand, I admit no authority, coming through men in the body, no matter how high their office, or how distinguished their names, to be conclusive upon my doctrines or belief. I believe in the utmost freedom, and am willing to join others in the race for truth. I know of no arbiter here below, except the one given us by the Creator, called Reason. I agree with your quotation of the apostolic axiom, "Prove all things, and hold fast that which is good."

If any of the clerical profession can prove these things good or evil, I sincerely desire they will perform that duty.

Yours, &c. BACON.

WATERFORD, NOV. 9, 1852.

HOPE smiles on the boy from the hour of his birth;

To the youth it gives bliss without limit;

It gleams for old age as a star on earth,

And the darkness of death can not dim it.

### WHO ARE CHRISTIANS?

MR. BRITTON:

There are many candid and truthful minds who are deterred from investigation, or in any way making themselves acquainted with the subject of Spiritual intercourse as manifested at this time, for fear that if they should believe they would somehow forfeit their title to the name of Christian.

I propose briefly to inquire, Which party has the best right to the name, the spiritualists or those sectarians who claim it to the exclusion of all others? There is another word, standing for a vital reality, which sectarians claim as an exclusive possession, and that is, religion. For the authority in these questions I shall take the simple and beautiful language of Christ, and his disciple, James. In the epistle of the latter to his absent brethren, (first chapter,) he says: Pure and undefiled religion before God and the Father is this, to visit the fatherless and the widow in their afflictions, and to keep himself unspotted from the world. Now we will rest this question on their own consciences; if they can say they have been more religious than others, very well, we will bid them God speed, for of such religion we can not have too much; but in this we propose to bear them company, so we see their exclusiveness is quite out of place.

We will now examine their assumed right to be called Christians to the exclusion of others. In order to have a legitimate claim to be called the followers of any one, we must imitate our leader or captain—we must obey his instructions in all things—and the more we strive to do as he taught us, the better right have we to carry his banner and enjoy the privilege of his household. In order to ascertain whether any person or number of persons have a claim to be called Christians, we must apply the test, and for that I propose to take the fifth, sixth and seventh chapters of Matthew. If any show by their conduct and conversation that they have a living sympathy with the teachings of Christ, as given in these chapters, then we will not dispute their claim to the appellation of Christian. On the contrary, if they give no evidence in their daily intercourse with their brothers and sisters, that they possess any interest in their welfare and happiness, but with closed hand and haughty brow pass by the poor and afflicted, scorning the society of the good and honest, because they can not appear in costly garments, or happen not to belong to their church—using the power conferred upon them by their wealth to oppress them with burdens almost insupportable which the poor have no power to resist—if these charities are never bestowed, except in some ostentatious manner—by the erection of some splendid building in which to display their mock humility—then their claims to the Christian name and character may be questioned.

"The person I board with has two wives. Dr. Richards, a councillor, has six, and all of them good-looking, healthy women. Thus you see polygamy is openly allowed and supported by these Mormons. A man having a right to as many wives as he can find and support, takes a fancy, goes to a Justice and swears he is able to support her, and the marriage comes off with due ceremony, and so it goes on, as he grows richer, without limit.

"There are warm and hot springs here, the last at boiling heat. Salt is manufactured from the Lake water, which yields one bowl of salt from three of water. There are also mines of coal and iron. Lumber is scarce, \$50 per thousand. The city is watered by more than one hundred streams, brought from the neighboring mountains, of the purest kind.

"This country is certainly as beautiful and fertile as any I ever saw. They raise all we do in Wisconsin, and in far greater proportion. Vegetables are peculiarly excellent, and after the hard bread and bacon of the plains, taste very well, I assure you.

"The Mormons I find quite kind and obliging. Brigham Young is a fine-looking man, resembling a little Judge H——. His wives are mostly pretty, and the little legitimates, whom the people here call young prophets, are all good-looking and well dressed."

And we respectfully suggest to the honest sectarian to examine once more the creed to which he has bound himself, and see whether it emanated from Christ, or from men who had other designs than the dissemination of the religion of Jesus, and also see whether their own conduct accords with that of their master.

POUGHKEEPSIE, NOV. 26. M. S.

### RANDOLPH, N. Y., NOV. 15, 1852.

S. BRITTON:

Dear Sir: A few weeks since, while in your city on business, to pass an evening pleasantly I invited some friends to accompany me to the residence of Mrs. Fish, in Twenty-sixth-st. Among this number was a relative, who had never witnessed any of the mysterious phenomena, and one whose father had formerly been an orthodox clergyman of the Old School. There were, in all, perhaps twenty individuals sitting around the table, and several had received communications to them, as they said, were satisfactory—when, by a general desire, this relative was requested to answer some questions.

He commenced in the usual way of asking questions, and received, in answer to the first one, quite a loud and distinct affirmative response. The questions, as proposed, were as follows:

"Is there any spirit present that will converse with me?"

Answer—by the raps—"Yes."

"Will the spirit rap out its occupation while here, while I am writing?"

Answer—"Yes."

Commenced and wrote—"Physician, lawyer, clergymen"—and while writing this last word the raps commenced. Then several other general questions, of time of death, disease, age, &c., were asked and answered correctly, as far as this individual knew.

The question was then asked, if the spirit had anything to communicate? when the following was spelled out, in the usual way, by the raps:

"Dear Son, I am now teaching the glorious doctrine of Love and Progression. Study the New Philosophy which is shedding light and liberty upon the benighted sects."

The same evening, the following communication was spelled out, in the usual way, to a 'father' from a 'spirit,' purporting to be his daughter:

"Pause for one moment, while I express my gratitude for this opportunity. I wish you to look forward with joy to the happy day when you will be gathered with your friends in Heaven. These Manifestations have been given to the world to prepare the children of men to put on Immortality—with joy to lay down upon the bed of death, with no more dread of the future."

While the company were conversing about these communications, quite loud raps were heard near the center of the table calling for the alphabet, and this communication was given:

"Dear Friends: The waters are troubled. The Press is yielding, and the Pulpit begins to tremble. Then let every independent man learn wisdom. Sift out the chaff and cast it to the winds. Superstition, bigotry and prejudice have prevailed throughout the land until every independent thinker became skeptical and doubted their own existence. Such a deplorable state has been arrested by the interposition of kind Providence."

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The question was asked, "Who communicates this?"

The raps spelled out, "Franklin."

While in New-York, I usually spend my evenings at some one of the several places that the friends of Spiritualism have proffered to strangers—occasionally at Mr. Partridge's residence, at Friendship Hall, and with different circles. It seems to me that if it were more generally known in the country where strangers could find opportunities for witnessing for themselves evidences of the truth of Spiritual phenomena, that they would embrace them. Mrs. Fish and the Misses Fox have already, as mediums, done much for the cause; still there are many who desire more privacy, and different kind of facilities for investigating, than can be had at Mrs. Fish's residence. Can you not, or some of the friends, through your paper, let us know where we can find, on visiting your city, some friend that will lead us by the hand to circles, where the spirit of Love, Order and Wisdom reigns?

Your friend, &c. T. S. SHELDON.

—We can not now answer the request of our friend as we desire, but may be able to do so hereafter.—[ED.]

### The Mormons and their Polygamy.

Whether the Mormons do or do not allow polygamy, has been a mooted question. The following letter, bearing date, Salt Lake City, July 26, from a Wisconsin overland traveler, the Milwaukee News says, is addressed to the mother of the writer, and has been furnished for publication to that paper:

"Brigham Young is the prophet, seer, revelator, and head of the church. He is assisted by two councillors, twelve apostles, and eighteen bishops. The prophet, (and under Whig rule,) the Governor, was present with some of his wives, who came and went in a large and elegant open carriage. He has living with him in the city, in one house, sixteen wives and thirty children. Each wife, with her progeny, lives in her separate furnished apartment, and spins, sews, weaves, &c. All this is true. I went over the premises with a view to entertain you for an hour, and I believe saw pretty much everything.

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POUGHKEEPSIE, NOV. 26. M. S.

REVELATIONS, &c., by A. J. DAVIS, the Clairvoyant,

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